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Divine Light on the Holy Scriptures.

THE LITTLE BOOK OF  
HOLY MOUNT ZION.

WHAT IS THE DESIGN OF PROPHECY?

BY

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## INTRODUCTION.

What is the design of prophecy? Surely wise and glorious accomplishments were intended by the Almighty in communicating to his servants the words and visions of prophecy. Doubtless to inspire the hope of man for their realization and to confirm the faith of mortals in the divinity of those truths by their fulfillment.

Second: May this little book do some good to all in our glorious land, in leading them to the reading of the Holy Scriptures and to the acknowledgment of Jesus Christ.

Third: Blessed is he that readeth, and they that hear the words of this prophecy and heed those things which are written herein.

What an encouragement it is to study inspired prophecy—the love that we have to read the holy word, and know of him.—First believe his holy prophecy, then read of him who sent it.

The fall of monarchy by the stone cut from the mountains of Israel—a nation borne upon a white horse with many crowns upon his head, or the man child nation—the United States, and no other. “His head and body were white as snow; his eyes were like a flame of fire; his feet like unto fine brass as if they burned in a furnace; and his voice as the sound of many waters. Christ is called the lamb, and he is called the lion.”—Rev. 1:14.

JOHN T. WILSON.

## CHAPTER I.

"After this I saw in a night vision, and beheld a fourth beast, dreadful and terrible, and exceeding strong; and it had great iron teeth; it devoured, and brake in pieces and stamped with the feet of it, and it was diverse from all the beasts that were before it; and it had ten horns."—Dan. 7:7.

This is the seat of the old Roman power; she is called in the Bible by the prophet Daniel the "great iron teeth." She was heard over all nations of the earth in the days of Christ, and stamped them under her feet at his crucifixion.

She is head over all her archbishops, her bishops and priests, down to the little worshippers of her church.

The Pope thinks he is the god-head of the earth to sit on the throne of David.

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head was like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousands and thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."—Daniel, chap. 7th, 9-10..

This looks very much like the great best has made a start in the old world.

"I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time. I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and language should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. These great beasts, which are four, are four kings which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and shall possess the kingdom forever, even forever and ever."—Daniel 7:11-16.

From this prophecy of Daniel there will be no end to the celestial glory of the gods on the throne of David; and from this symbol we are clearly taught:

First, that the whole of monarchy, from Assyria, down to its destruction, is represented in the dream.

Second, that a political government, unconnected with different forms and hostile to monarchy, would providentially rise in the divided age of the Roman Empire.

Third, that this fifth, or stone government, would destroy the last vestige of monarchy from the face of the earth.

Fourth, that the destruction will be effected by military power, the language employed to describe denotes it. The destruction of the metallic image cannot refer to the gentle and inoffensive religion of Christ; the power of moral suasion, by gradual influence, will change the heart and manners of men; but to overthrow at one single blow a vast political organization, comprising millions of subjects, the customs of ages, and the wealth of nations, and that, too, by the mild and gentle genius of a religion whose great author was meek and lowly, and whose kingdom was not of this world, is out of the question.

The terms used to describe the destruction of the Macedonian Empire by the Roman are employed to show the annihilation of all the empires by the stone.

How conquests made by Rome were effected by the prowess of her arms, none will deny; if, therefore, Rome herself and the balance of the kingdoms are to be destroyed, it must be made by military power. Also, the destruction effected by this fearful power is complete, for the image is broken and reduced to infinitesimal atoms; it is scattered to the winds "like chaff from the summer's threshing floor."

As this conflict puts a final end to all earthly monarchy, as all political governments are either autocratic or democratic, and as the fifth government is to become a great mountain and fill the whole world, the conclusion is forced upon us that one of the grand missions of the providential Republic of America, is the final overthrow of monarchy, and the extension of the principles of popular freedom over the whole world.

The vision of the prophet Daniel was a corroboration of the dream of Nebudchadnezzar, the king of Babylon: the four beasts of Daniel answer to the four metals of the image with ten horns.

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## CHAPTER II.

The king of Babylon saw in his vision a vast image whose brightness was excellent, and the form thereof was terrible. The head of this image was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay.

In this terrific image, as interpreted by the prophet, God showed

to the Assyrian monarch the whole of monarchy to the end of time, in four great dynasties that should successively arise, his being the first of the series. "Thou art this head of gold. After thee shall arise another kingdom inferior to thee," etc.

It is universally admitted by the learned that Assyrian, Mede, Persian, Macedonian and Roman empires are clearly and unequivocally represented here, and that, too, in the order in which they arose in the fourth or iron portion of this image.

Another substance enters into the formation of its feet and toes, of which a more minute and extended description and interpretation are given than of any other part of the dream.—"And whereas thou sawest the feet and toes part of potter's clay, and part of iron, the kingdom shall be divided, and there shall be in it of the strength of the iron, for as much as thou sawest the iron mixed with the miry clay.

And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken; and whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men, but they shall not cleave one to another, even as iron is not mixed with clay."

That the two materials constituting the feet and toes should always have been understood to represent a division of the kingdom into a stronger and weaker part of the civil government, is the only opinion, perhaps, ever offered by commentators in every age.

The theory of Armageddon alone maintains that division of the fourth empire as represented by the feet and toes, symbolizes the ten kingdoms, which, according to Bishop Newton, was the exact number that actually did arise from the old Roman Empire; but that the iron and clay in the feet and toes symbolized the union of church and state, and nothing else.

With this interpretation the words of the angel perfectly agree, and are impressively intelligible—"whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men, but they shall not cleave one to another, even as iron is not mixed with clay."

That is as a perfect chemical amalgam with the two cannot be produced, because the ingredients will not adhere; so the union of church and state will never be happy in its combination; never a harmonious and peaceful union, but illegitimate commerce, unsanctioned by the will of God, and ruinous to the best interests of the human family.

"They shall mingle themselves with the seed of men;" that is, a superior order of men will join an inferior order; or the church shall be joined to the state, and consequently such a government

must always be partly strong and partly broken—a politico-ecclesiastic concubinage that would curse the nations of the earth.

This interpretation is greatly strengthened by the chronological character of the image, the iron and clay entering into the composition of the feet and toes, after the Roman Empire, for a thousand years, had stood upon its iron legs, a nation of soldiers. The date of the feet synchronizes most wonderfully with the event represented.

Church and state union in the Roman Empire began under Constantine, A. D. 325, and was perpetuated with each of the ten toe kingdoms that swarmed out of the old Roman hive.

Such was the image and its legitimate interpretation, a knowledge of which is essential to a correct understanding of the fifth or stone kingdom.

“Thou sawest till a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces, then was the iron, the clay, the brass, the silver and the gold broken to pieces together, and became like the chaff of the summer threshing floor, and the wind carried them away, that no place was found for them ; and the stone that smote the image became a great mountain and filled the whole earth.” The angel gives the following interpretation to this sublime symbol : “In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed ; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.—Forasmuch as thou sawest the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver and the gold, the great God hath made known to the king what shall come to pass hereafter ; and the dream is certain, and the interpretation sure.”

Let it be observed that the word KINGDOM, in the prophecies, is a convertible term with GOVERNMENT, and must be so understood in this passage.

The head of the fourth beast answers to the ten toes on the feet of the image ; the little horn that arose on the head of the last beast, and amongst the other horns symbolized ecclesiastical connection with the state, and answers to the vision of clay and iron in the feet. The rise of the Ancient upon a chariot throne symbolizes a pure political government, combining the principles of a confederated Republic ; such as was the ancient form of government given to the Jews, and answers to the stone cut out of the mountain without hands.

The casting down of the thrones before the Ancient answers to the smiting of the monarchical image by the stone ; the coming of one like to the Son of man, to the Ancient, and the dominion

given to the people of the saints, answers to the stone becoming a great mountain and filling the whole earth ; and both symbolize the universal spread of civil and religious liberty, until the milenial glory of Christ shall cover the earth as the waters cover the seas.

The vision is indeed a sublime one ; and the inexpressible grandeur of the scene has inclined most men to suppose that the "Ancient of days" was the Almighty Father. But how can this be, for it is evidently a judgment scene of the doom of monarchy, and for this alone, it seems the judgment did sit, and the thrones were cast down ; and yet the Father judgeth no man.

God, the Father, is in no place in the scriptures represented by a human form ; besides the Almighty is not the Ancient of days, he is the Ancient of eternity, and the term DAYS is evidently used in this passage to let men understand that the vision before its time, and its scenes, are to be transacted on earth. Nor can the Ancient refer to the Son of man, for it is written in the vision that "one LIKE unto the Son of man came to the Ancient afterwards."

"And there was war in heaven. Michael and his angels fought against the dragon ; and the dragon fought, and his angels, and prevailed not, neither was there peace found any more in heaven ; and the great dragon was cast out."—Rev. 12:7-8.

This passage is another symbolic announcement of the grand conflict. The contending armies, the battle scene, and its results are respectively mentioned. A dragon being fabulous, is necessarily a symbol, for though the word has been applied, first to one beast, and then to another, there is no certainty if it had any identical original.

The tyrants of the ancient kingdoms were called dragons. The despots of Egypt in particular were thus denominated ; the scriptures, then, being their own interpreter, a dragon is a symbol of political despotism. Now, as the one part is symbolic, the other must be also. Then Michael is not in this case, a literal angel, but stands as the representative of a power opposed to anocracy ; that power can only be the genius of popular freedom.

Perfectly agreeable to this definition is the character drawn of this same Michael in the book of Daniel. He is there called "the Great Prince that standeth for the children of the people." That he is the illustration and exponent of the genius of liberty, or sovereignty of the people ; the term HEAVEN in the passage is also symbolic, and means when used in the Apocalypse the palace of the church, as the term earth when employed under the same circumstances refers to the seat of the old Roman Empire.

As for war in heaven, the place of future blessedness, no dra-

gon, or war will ever be known, for "there the wicked cease from troubling, and the weary are at rest."

Then the war which is to take place between Michael and his angels on the one side, and the dragon and his angels on the other, must foretell the final battle that must inevitably occur between civil and religious liberty and their armies, and monarchy and its armies, which, according to the prediction, closes with the glorious triumph of the former over the ruin and annihilation of the latter. Michael, the "Great Prince" that standeth for his people, must then be in the book of Revelation, be understood as the symbolic embodiment of popular sovereignty.

But, my countrymen! if any ONE MAN that ever lived on earth is entitled to be called "Michael the Great Prince," it is George Washington, the friend of liberty, and the "Father of his country." "He was faithful and true."

"And I saw heaven opened, and behold a white horse, and he that sat upon him; and in righteousness he doth judge, and make war. His eyes were as a flame of fire, and on his head were many crowns. And I saw the beast and the kings of the earth and their armies gathered together to make war against him that sat on the horse and against his army. And the beast was taken, and with him the false prophet, and the remnant were slain with the sword of him that sat upon the horse."

From the best annotators of prophecy, the following is the true and legitimate interpretation of the terms employed:

First: A horse is a symbol of some form of religion; consequently, a white horse must represent a pure and divinely authorized religion.

Second: A man signifies a political government.

Third: Crowns represent sovereignties; many crowns upon his head, many state sovereignties united in one political union, or confederation.

When this same symbolic personage appeared as the man child, the number of states represented by the stars were twelve, then thirteen; but now since the infant is almost one hundred years old, at the commencement of the great war, he appeared on the battle field crowned with many crowns, many more states in the confederacy than at the beginning. Then we behold in this vision of St. John a political government embracing a confederation of many state sovereignties, acknowledging and confiding in one true and divinely sanctioned religion. That the United States answers to this picture, our glorious national union declares.

Here, again, we behold the forces of monarchy mustered to give battle to a free confederated Republic, that sanctions the only true religion: for—"the beast and the kings of the earth and their

armies gathered together, to make war against him that sat upon the horse and against his army." The taking of the beast and the false prophet and the kings of the earth and their armies, and the slaying of the remnant by the sword of him that sat upon the horse foretell the overthrow and utter destruction of the allied armies of monarchy by an enlightened confederated Republic in one great decisive battle.

The symbols are so numerous, the imagery so perfectly descriptive of each respective scene, and the correspondence of each member so wonderfully adapted to complete the symmetry of the whole, we are bound to behold their fulfillment in the rise and growing grandeur of a great consolidated Republic on the one hand, and the reconstruction of the autocracy of antiquity in some vast empire on the other. These two colossal powers will meet in a last decisive struggle.

Now call your attention to a literal and graphic description of the last conflict. Ezekiel, while amongst the captives by the river Chebor, saw the heavens open, and had visions of God, and of his prophecy. He gives us a full, literal, and detailed description of this battle; yet it is most astonishing that although this account is plain, presenting in the concrete and the minutiae the whole subject, commentators in the old continent declare that it is the most mysterious and perplexing portion of all Ezekiel's writings.

Did it not appear uncharitable, we would be led to suppose that the only difficulty in the case was the doom of monarchy so plainly announced, that a legitimate comment of its true meaning might not be favorably received by the fawning friends of the political systems of the old world. But God has magnified his word above all his name, "and what his mouth in truth has said, his own Almighty hand will do." "And I saw an angel standing in the sun; and he cried with a loud voice, saying to all fowls that fly in the midst of heaven, 'come and gather yourselves together unto the supper of the great God, that ye may eat the flesh of kings, &c.'"

This angel must therefore represent the genius of France rejoicing over the downfall of monarchy; consequently France will be with America in the final struggle, as she was with it in the beginning. A strong under current for civil and religious liberty has frequently risen to the surface in the French nation, and under its power she will break her alliance with monarchy, and join the standard of liberty against the despotisms of the world. God is working her to that point, at the present time, if we may judge from the present monarchies of the old world.—God is sitting on the right hand, preparing his throne for David to sit on eternally.

The absurdity of applying the stone kingdom to christianity is obvious. It is indeed remarkable that the learned should endorse such an opinion. The stone could not symbolize christianity, because it did not arise at the proper time for it. "In the days of these kings" must refer to the plurality of kings last mentioned. The ten toe kingdoms, or kingdoms that arose from the Roman Empire, the philosophy of our language demands this sense; but christianity arose in the days of one king Augustus Caesar. In point of fact, then, the truth of history forever forbids any other interpretation.

Our great nationality arose exactly in the days of that very plurality of king or kingdoms that came out of the old Roman dynasty. The stone kingdom did not arise in the proper place for christianity. Rome arose where the Grecian Empire had stood; the Grecian, or Macedonian, succeeded the Medo-Persian, and the Medo-Persian was successor to the Babylonian or Assyrian kingdom; but the stone kingdom had no previous connection with this corporate image of monarchy, did not grow up under its shadows, precinct or presence, but comes from a distance, and strikes the image from without, and at one dreadful stroke of eternal violence breaks the colossal image to fragments, and its atoms ground to infinitesimal dust, fly "like chaff before the winds of the summer threshing floor."

But christianity arose within the dominion of Rome. Judea was a Roman province where christianity was born. The stone kingdom could not have arisen at the time christianity arose, or it would have arisen in the Roman Empire also, for Rome at that time embraced the known world. At the birth of Christ "a decree went out from Cæsar Augustus that all the world should be taxed." But there was a land, my countrymen, where the Roman Cohorts were never marshalled. A land heaven had concealed from the cupidity and ambition of her conquering armies. That land is our own beloved America; the only portion of the globe beyond the limits of ancient Rome, where a great nationality in its constitution, character and mission, could possibly answer the true meaning of the fifth symbolic kingdom that the God of heaven would set up.

As the political governments of monarchy were severally represented by a symbol taken from the mineral kingdom in one corporate connection, showing the uniformity of the genius that pervaded the whole, so the fifth government being political also, is symbolized by a mineral type, a stone likewise. But being entirely distinct from, and unconnected with the image of monarchy, it is very clear that the fifth government is not only a political organization, but an anti-monarchical government; consequently a political republican government, arising under the

supervision of Almighty God. A stone cut out of the mountain without hands, brought into being and a glorious nationality by a wonderful chain of divine providences.

The violent destruction of the monarchical image by the stone necessarily implies political organization and military power; the mild and tranquil genius of christianity offers no violence to any man or any nation, but it wins its gradual conquests by moral suasion. But here is a power dreadful as the enginery of battle; swift and destructive as the bolt of heaven; and did christianity indeed break down and annihilate the Roman Empire, what a failure, was it not, the barbarian hordes of Goths and Vandals from the north that overran imperial Rome?

But how are we to account for the stone smiting the image on the feet? Why was not the attack made upon the head, or some vital part? Let it be remembered the feet was the point of the union of church and state; consequently the mission of this great fifth nationality was the destruction of state and church union, as well as the ultimate extermination of ecclesiastical and political despotism from the face of the earth.

Now we appeal to the assembled wisdom before us, to the profound statesmen and venerable minister of God, if the antagonism of the stone to the iron and clay is not fully answered in the genius of the American people. Is not the sentiment and feeling of this great nation more harmonious and universal in its hostility to church and state union than on any other subject? Has not the Constitution of the United States, in devoting a whole chapter to the subject, raised an eternal barrier against it, and is not our nation the only enlightened government among the nations of the earth, where the illegitimate union of church and state is most solemnly interdicted, thus leading our free people to "render unto Cæsar the things which are Cæsar's," and unto God the things that are God's.

While it is therefore conclusive that the stone kingdom is a providential political government, cut out of the mountain without hands, incompatible with and hostile to, destined in its great mission to annihilate the last vestige of monarchy from the nations of the earth, it is equally evident that the mountain out of which the stone is cut, is christianity; so our great government is founded upon the Bible. Remove this indistructible basis that supports the fair fabric of our political institutions, and we have no government. The declaration of American Independence evidently recognizes the obligation of the first, and fully embraces the principles of the second great commandment.

The smiles of a christian Sabbath inspire the devotion and call from labor to rest our toiling millions: while the obligation of

state, from the Chief Magistrate of the nation down to the humblest minister of justice, is rendered inviolate by a solemn averment upon divine revelation.

The history of the world confirms the fact that a nation's religion molds the character of its civil government. A despotic, superstitious and blood thirsty system of religion will form and fashion its political economy after the same model; so a pure enlightened and divinely authorized religion has ever been the material source of a pure, liberal and happy civil government.

As therefore the four great empires were to be succeeded by a fifth great government altogether differing in its principles and character, and as the United States of America is the only great nation that ever has or ever can arise to answer the description and fill the mission of that fifth empire, the conclusion is inevitable that our glorious Republic is the stone kingdom that the God of heaven was to set up.

But let us not be misled by the consecrated name of Israel, for all are not Israel that are called Israel. A nation possessing the true religion and enjoying an enlightened and liberal civil government may have many unbelieving and rebellious people in its midst; and doubtless millennial glory and the day of judgment also will find the righteous and the wicked, the just and unjust, the wise and the foolish virgins; for the wheat and tares will grow together until the general harvest, which is the end of the world—even Israel restored to nationality will not be the Eden of bliss.

It was in the brightest days of the Hebrew nation, when the tribes of Jacob were led out to the solitudes of the desert to behold the glory of God revealed upon the sacred mountain, clouds of awful grandeur encircled its brow; lightnings sent the mantle of the sky, and deep toned thunders rocked mount Sinai from its growing summit to its granite base; then where Israel? God's own Israel? Behold him at the foot of the mountain making a golden calf.

By the term Israel, therefore meaning to be understood a providential nation possessing the only true religion, and a divinely sanctioned form of civil government. Such with all its sunshine and shadows, was ancient Israel, and such is the UNITED STATES OF AMERICA and IT alone.

“Many shall run to and fro, and knowledge shall be increased; all thy children.” What nation presents such a fulfillment at this time, as the UNITED STATES? Our literary institutions are scattered all over the land. So that the humblest poor may be enriched with the treasures of science; while millions of sheets in the Republic of Letters pour floods of light upon the human mind

Here the press is free—that mighty enginery of thought guarding the majesty of law, and the inviolable sanctity of the Constitution.

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CHAPTER III.

“And there appeared a great wonder in heaven. A woman clothed with the sun, and the moon under her feet; and upon her head a crown of twelve stars. And there appeared another wonder in heaven; and behold a great red dragon having seven heads and ten horns, and seven crowns upon his head. And the dragon stood before the woman which was ready to be delivered, to devour her child as soon as it was born. And she brought forth a man child who was to rule all nations with a rod of iron; and her child was caught up to God and to his throne. And to the woman were given the wings of a great eagle that she might fly into the wilderness into her place. And the serpent cast out of his mouth water as a flood that he might cause her to be carried away of the flood, and the earth helped the woman; and the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman.”

It is almost universally admitted that the true church of God is represented by the woman in this symbol, and without pausing to examine the many opinions which divines have entertained as to the true meaning of the man child, some supposing it refers to Christ and others to Constantine.

We will demonstrate that the symbolic meaning of the man child, is that of a great nationality that was to arise under the superintending providence of Almighty God in the latter times, and that that great nationality is the United States of America. To this man child a rod was given to rule; always the ensign of political power, so that while the mother represents a pure, enlightened religion, her offspring—a man child.

Isaiah declares before she travailed, she brought forth before her pain came, she was delivered of a man child. “Who hath heard such things? who hath seen such things? Shall the earth be made to bring forth in one day, or shall a nation be born at once? for as soon as Zion travailed she brought forth.” In this passage the term *Zion*, meaning the church of God, settles beyond doubt the symbolic meaning. Wherever these great and first commandments are disregarded by the governments of earth, monarchy, absolutism or anarchy is found to exist, and this form of government being unfriendly to the free worship of the true God; and a usurpation of the prerogatives of a people to govern themselves always has been and ever will be an uncompromising enemy to civil and religious liberty, until it is annihilated from the nations of the earth.

True, both principles are aggressive and must continue to enlarge their bounds until a final collision must exterminate the one or the other; and "what his mouth in truth has said, his own Almighty hand will do."

"Not as the flying come,  
In silence and in fear;  
They shook the depths of the desert gloom  
With their hymns of lofty cheer."

They were swallowed up in the autocracy of the old worlds, and here found a home of freedom to worship God. Faith led them here. Faith lights us through the death to Deity; builds a bridge across the gulf of death to break the shock that nature cannot shun, and lands thought smoothly on the other shore.

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#### CHAPTER IV.

The lamb standing on Mount Zion with his company with him; a hundred and forty and four thousand having their Father's name on their foreheads. From a close calculation, take twelve thousand from every tribe, makes a hundred forty and four thousand. There were just that adult number at the old Plymouth Rock. They stood on Mount Zion through the glades of Georgia, and shouted salvation to God, for it was free, and would continue so.

"And I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder; and I heard the voice of harpers harping with their harps." This harping God has given them as the rains of his salvation and eternal glory; to rain rejoicing and shouts of gladness, joy of heart to God and his throne on earth. "And they sung as it were a new song before the throne, and before the four beasts and elders, and no man could learn that song but the hundred and forty, and four thousand." None upon the earth ever did or could have sung the song we now sing. They were free from the autocracy of the old monarchical crowns.

"Ay, call it holy ground the spot where first they trod;  
They left unstained what there they found,  
Freedom to worship God."

They were banished in every age, and for conscience sake have been martyred by the million; they were persecuted and scattered, and have been made to hide their worship under the very altar of God. What for? For acknowledging his son Jesus Christ. It shows their cries and appeals to God for help were answered, for a place was assigned them in the world for their delivery.

Here then is the difference. Now apply an infallible principle which must test this question. Said the adorable Savior, "If any man serve me, him will my Father honor." Now how remarkably does our glorious land answer this promise! So this glori-

ous Constitution is the foundaion builded of Christ's body. He is called the rock, the chief corner stone. "I am he that liveth and was dead, and behold I am alive for evermore, amen, and have the keys of hell and of death." At the birth of this man child nation, he is always, for evermore. "For unto us a child is born; a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, the mighty God, the Everlasting Father, the Prince of Peace."—The stone cut out without hands upon the mountains of Israel is the stone kingdom that the God of heaven was to set up.

"These are they which were not defiled with women, for they are vigorous. These are they which follow the lamb whithersoever he goeth; these were redeemed from among men, being the first fruits unto God and unto the Lamb, and in their mouth was found no guile, for they are without fault before the throne of God." The first fruits were the first of our fathers who entered the temple of God; a new order of things preappearing God on earth. "A door was opened in heaven." Be it remembered the heavens is the place of the church called by the prophets.

"And round about the throne were four and twenty seats, and upon the seats I saw four and twenty elders sitting clothed in white raiment, and they had on their heads crowns of God." At the forming of the Constitution, four and twenty seats, and the elders with Washington clothed with eternal glory, salvation and power, honor and robes of righteousness. So the constitution is the rock of our salvation, "without fault before God and his throne." They were greatly disturbed in the reign of monarchy in the old world of autocracy. The great Red Dragon was warlike, watching the new organization established in the born nation. As soon as the infant was born, the Red Dragon, which is the Devil and Satan, bursts upon it to crush the child. Through the God of Washington, he was cast out and his angels with him, and there was no place for him, and never will be, "for the stone cut out without hands" is fast crushing monarchy under its feet.

Bear in mind the writings of John are spiritual-political ones. He is a double writer; that is his words are doubled. So the church is the worshipful Father both in **SPiRiT** and **POWeR** over the nations of the earth.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue and people, saying with a loud voice, "fear God and give glory to him for the hour of his judgment is come, and worship him that made heaven and earth, the sea and the fountains of water." Never was the free gospel of Christ preached with freedom until the door was opened; and here in our own land, the glory of all lands, in the

milleunium, or the true gospel will fly all over the world, like the arrows of Jupiter flee over the mythological battle-fields of the ancients.

"And there appeared a great wonder in the heaven. A woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." A group of symbols connected with the national government, symbols also of the hour of Jacob. Joseph's dream and Jacob's application will explain this. King Jesus is the second Joseph, and the second Isaac, Washington was the second Esau; with the sword defensive, the second Manasseh, with the blessing of Jacob; and with the said blessing received the name of Jacob; therefore the second Jacob in covenant with God as President of the United States; consequently the first official son of the King Washington, the son of Republican government had twelve sons, John Adams to Fillmore inclusive, the twelve States, stars, with light from the sun, completing the hour of Jacob.

Christ said there should be twelve sitting on the throne judging the twelve tribes of Israel, the twelve stars; the twelve States, twelve sons. So this is the fifth restored Israel, and none other people can it be but the United States alone.

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CHAPTER V.

Washington and copatriots assembled to form a chart of freedom. The sage Franklin moved an adjournment to meet again with a suitable person to ask of God for authority and wisdom to accomplish their design. They assembled again, assisted by a minister, to fulfill scriptural prophecy. "And round about the throne were four and twenty seats, and upon the seats I saw four and twenty elders sitting clothed in white raiment and they had on their head crowns of gold." There were just that number at the forming of the Constitution, which is the temple of God, that he has established here on earth, for his everlasting salvation and glory, that shall reign for evermore. Wherefore also it is contained in the scripture, "behold I lay in Zion a chief corner stone; the stone cut out without hands, freedom and liberty to worship one true living God." "Yet they seek me daily, and delight to know my ways, as a nation they did righteousness, and forsook not the ordinances of God. They ask of me an ordinance of justice; they take delight in approaching to God." Is not this the fact? "That I have chosen to loose the bands of wickedness; to undo the heavy burdens, and to let the oppressed go free, and break every yoke." The press is now free here, the great dawn of light is rolling from the stone cut out of the mountain without hands and is breaking all the yokes of monarchy, and the Constitution is founded upon the Bible. "For unto us a

child is born, a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, the Mighty God, the Everlasting Father, the Prince of Peace ; there shall be no end upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth, even for ever." Just look at the present age of the infant nation ; the speed and progress which characterize it. Isaiah's eloquent prophecy can describe no other.

Oh, Freedom, first birth of our nation,  
Thou art lovely in all that is true ;  
As righteousness holdeth high station,  
In the future we'll find it with you.

Brave Washington. Freedom's defender,  
Thy deeds weere heroic and great,  
Yet Jesus, the Savior, is greater.  
His glory no anthems abate.

Then hasten the glorious tidings  
With trumpet of nations proclaim,  
A Prince to prevail in his glory,  
A Savior, Messiah his name.

'Tis deeds that make names ever glorious,  
Bright deeds that are mighty and grand ;  
The stone cut out from the mountain  
Will illumine our own native land.

So, also our Savior is the Prince of Peace. In him we have reconciliation with God and all other good things ; he was sent to guide our feet into peace and holiness ; "his kingdom is not meat and drink, but righteousness and joy in the Holy Ghost."

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## CHAPTER VI.

### COURAGE.

If any one would have examples of high christian courage, both in doing and suffering the will of God, let him study the history of the church in all ages. All the prophets and apostles in inspired history, with scores and hundreds in latter ages, stand forth as bright patterns of the grace here commanded." They subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword ; out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the alien, women received their dead to life again, and others were tortured, not accepting deliverance, that they might obtain a better resurrection."

Others had trials of cruel mockings, scourgings, yea, moreover, of bonds and imprisonment ; they were stoned, were sawn asunder, were tempted, were slain with the sword. They wandered about in sheep skins and goat skins, being destitute, afflicted, tormented, of whom the world was not worthy. They wandered in deserts, and in the caves of the earth ; nor were examples of great courage confined to the days of inspiration. The pious Planet

has collected several pleasing instances of this grace. When Valens the emperor, in a rage, threatened Basil the Great with banishment and torture, he replied, "as to the first, I little regard it, 'for the earth is the Lord's, and the fulness thereof; as to tortures, what can they do upon such a poor thin body as mine, nothing but skin and bones.'"

Luther had such a courage in the cause of truth, that in his last moments he expressed sorrow that he must carry his blood to the grave and not be permitted to die a martyr's death. Tertullian testifies of the christians of his day as follows: "Our women and children, not to speak of the men, overcome their tormentors, and the fire cannot draw so much as a sigh from them." In conclusion, take the following principles and observation for guidance. In this duty the scriptures enforce courage by precepts and examples. When seductions and scornings fail, the world will try more formal persecutions. For three centuries, together, at the first preaching of christianity, the blood of the martyrs hardly ceased to flow. Although laws of some countries, and public sentiment of the world does much to oppose bloody persecutions in this day, yet even to this present time, dangers and death is the portion of some of God's people. It is but a short time since, in one year, eight thousand people were by an edict doomed to death on the island of Madagascar because they professed to love the Lord Jesus Christ. The Inquisition still has its dungeons, its tortures, and secret deaths and burials. A large body of men in the nominal-christian world are by profession trained to regard themselves as doing God's service when they violate all the laws of charity towards those who differ from them in religious doctrine and practice.

Whether much of the blood of the saints is likely again to be shed on the earth, is a point on which good men differ; but prophecy seems to foretell days of great trial yet to come on the church before her final triumph and universal dominion. Should that day of trial come, who is prepared? who is full of courage? who is ready to be offered as a sacrifice for the service of the church? Such a day will demand the faith and fortitude of martyrs. That many cherish the principles of persecutors is evident by the malice they show in many forms, and by their bold and open avowals. The "Shepherd of the Valley," a Roman Catholic paper published in our country, says: "If the Catholics ever gain, as they will, though at no distant day, an immense majority, RELIGIOUS FREEDOM IS AT AN END." It also says, "heresy and unbelief are crimes; that is the whole of the matter, and in christian countries, as Italy and Spain, where the Catholic religion is an essential part of the public law of the land, they will be punished as other crimes." This is but the echo of the dogmas of Romish

doctrines for centuries past. Let not the supine wrap themselves in the cloak of indifference, and say there is no danger. Every Bishop and Archbishop in that apostate communion is a sworn persecutor to the utmost of his power. Ungodly men everywhere may suddenly have all restraints removed, and then they will be wild beasts in the heritage of God.

All spiritual heroism is based on the precious blood and righteousness of Jesus Christ. Time will neither wear out the guilt of sin nor blot out the records of conscience, but the blood of Christ cleanseth from all sin; it speaks better things than the blood of Abel, and his righteousness is enough for us all. We should not hesitate to look at anything in the most serious and solemn manner. Those who cannot bear to hear their duty, may prepare soon to hear their doom; those who will not permit their thoughts to travel beyond the narrow bounds of Time, will be greatly surprised by eternal things. The thoughtless and frivolous must expect eternity to flash damnation in their conscience. It is mournful that in a world like ours, it should be said here and there, "he is a thoughtful man." It is as shocking as it is dangerous for those who possess the powers and responsibilities of men to aim at no higher end than is attained by the brutes that perish. Those who would grow wiser and better must not turn away their minds from any subject simply because it excites painful emotions; the thoughtless die as soon as others; if you would have dauntless courage, die unto sin; hold fast the covenant and oath of God, and let Christ be all in all to you. He that would not be filled with shame, must first count the cost of all that he undertakes. God's word and spirit are always on the side of truth and duty, and may be infallibly relied on; the enemy has no arts nor devices that have not been thwarted; he has been vanquished; never do evil, that good may come; choose your weapons, maintain a good conscience; pray to know the depths of Satan, and the cunning sleight of men, whereby they lie in wait to deceive, if possible, the very elect. Divine desperation will make cowards of the bravest, fools of the wisest; as soon as the spirit of the Lord deserted Saul, an evil spirit rested on him. Leave character, as well as soul and body in the hands of God. Clamor and falsehood cannot harm you, if Truth is your buckler, and God your refuge. Set your face as a flint: trust in the cause of God.

I once asked a great general what proportion of men might be regarded as naturally brave. "Without discipline," said he, "it is impossible to answer the question. The number is very small; if the inquiry had related to the tempers of men in the performance of their moral and religious duties, the number of the naturally courageous might have been stated as still less." Sin has

made cowards of us all; without the grace of God, no man has heroism enough left to enable him to do his duty to God or man. We are not only averse to holiness, but we have a very peculiar dread of those things which by the wicked are inflicted on the conscientious. We have constant need of support and encouragement in the path of rectitude; accordingly no small part of all good writings, inspired and uninspired, are designed to give boldness to right; thus we read in the Bible, "be of good courage, and he shall strengthen your heart, all ye that hope in the Lord." When Joshua sent away the spy, his chief exhortation was, "be of good cheer." Among the dying counsels of Moses to Israel, in view of the conquest of Canaan, was this: "be strong and of good courage; fear not, nor be afraid of them, for the Lord, thy God, he it is that doth go with thee, he will not fail thee nor forsake thee." The same exhortation is given by God himself through Joshua. A part of David's dying advice to Solomon was, "be strong and of good courage, dread not, nor be dismayed.

Peter says, "ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called ye out of darkness into his marvelous light which in time past were not a people, but are now the people of God, which had not obtained mercy, but now have obtained mercy."

My dear christian believers, this holy prophecy being a perfect fulfillment of our great nation, none can deny it without denying the holy scriptures. A people gathered out of the nations, gathered to one head, that had been from ages to ages swallowed up in the autocracy of the old worlds in past ages, brought out into God's marvelous light of freedom, to worship one true living God, one Savior; to hold to one religion and one Constitution—"and how shall they preach, except they be sent, as it is written, how beautiful are the feet of those who bring good tidings, &c."

The heart is the seat of the affections, desires and motives, though as it is often employed by sacred writers, it embraces all the powers and faculties of the moral, intellectual, and accountable being. Thus when God is said to shine into the hearts of men to give "the light of the knowledge of his glory in the face of Christ," the term is used in an enlarged sense, and the whole passage teaches us that God causes the understandings of men to be enlightened or informed by the Holy Spirit in the knowledge of his glory as it is made known in Jesus Christ, and that the will and affections thus come under the influence of spiritual knowledge, and the soul is transformed into the Divine Image.

There are three that bear witness on earth, the spirit, and the water and the blood, and these three agree in one. The church

of God worships the Father in spirit and power, holding eternal salvation and glory ; the free, true gospel of Christ teaches that the spiritual-political heaven must pass away. Therefore we look for a new heaven. John says, "I saw a new heaven and a new earth." "There are three that bear record in heaven—the Father, the Word and the Holy Ghost, and these three are one." This cannot be until the regeneration of all things ; the change of hearts by the washing away of sins by the blood of the Lamb. Then the word of truth would be in the sons of men.

"And he showed me a pure river of water, clear as crystal, proceeding out of the throne of God and of the Lamb." The great White Throne is the temple ; it is earthly and heavenly ; the everlasting temple of God on earth and the Lamb. A river of water is a pure people ; a crystal put forth as glass, but being a thicker substance than water, is used for its beauty, clear, clean, and pure ; water a softer substance, so the strong heart will be changed by the washing away of sin, by the blood of the Lamb, and made a heart of flesh by the Gracious Redeemer, head over all things. Truth meeting righteousness and peace, truth springing out from the earth, and righteousness shall look down from heaven.

The glorious day of the Lord is wonderful, passing the love of a mother ; it fills the heart with gladness when it is glorified, and His name exalted. Father, Son and Holy Ghost, three in one ; when we can show good will towards God by honoring Him, by rejoicing in the worship which others render to him, and by delighting in the advancement of his glory ; this love is a great animating principle, in heartily praying, "Our Father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is done in heaven."

The rise of the United States of America synchronizes with the period called the time of the end. "I saw a strong angel proclaiming with a loud voice, 'who is worthy to open the book, and to loose the seals thereof,' and no man in heaven nor in earth, neither under the earth, was able to open the book, neither to look thereon, and wept much because no man was found worthy to open and to read the book, neither to look thereon ; and one of the elders saith unto me, 'weep not ! behold the lion of the tribe of Judah, the root of David, hath prevailed to open the book and to loose the seven seals.'" Christ is called the lamb and the lion—that is this : it shows that it was not the time in the past ages ; it was sealed up until the man child nation was to come to a great increase, to an age of great light, science and knowledge, art, manufacture, trade and agriculture. Daniel's fiery wheels rolling on fast ; it is a nation with great speed and progress.—Who is wise and he shall see and understand these things, pru-

dent, and he shall know them, for the ways of the Lord are right, and the just shall walk in them.

Here then is the sense. This is the wise nation of God on earth, holding the eternal glory and power of him, so we will thoroughly understand; but the wicked old monarchical crowns in the old world are not to understand; because they would not, they are so blood thirsty and wicked, therefore they haste to their own ruin. "But go thou thy way till the end, for thou shalt rest and stand in thy lot at the end of the days." That is Daniel will stand in his lot when the vision should open, and he will shine at the Messiah with God his father. Both Daniel and the Revelation of John coincide. John dwells on the millennium, Daniel shows the latter times.

Where will we go to find a broader field for grand accomplishments, or a more glorious theater for the fulfillment of prophetic truth than in the providential rise and prosperity of a great nation that should be the exponent and example of popular freedom. A nation whose principles and progress should excite the admiration and arouse the emulation of the whole earth.—Let men but behold on this magnificent scale a fulfillment of those sublime symbols and announcements that have staggered the philosophy of men, and baffled their profoundest learning from age to age, and their infidelity would indeed seek annihilation for shelter, and its last refuge of falsehood be swept from the face of the earth.

We shall first consider the symbolic predictions of the United States. The rise of a great nationality is evidently predicted by Daniel, when the power of the holy people or the principles of civil and religious liberty shall cease to be scattered; when the wise nations should understand, and many should run to and fro and knowledge be increased, then this glorious era was to begin.

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CHAPTER VII.

MESSIAH.

The word Messiah signifies anointed, a title given by way of eminence to Jesus Christ; it is sometimes applied by the sacred writers in a subordinate sense as Ezekiel 28:14, but when applied to Christ it denotes that he unites in himself the office of a prophet, a priest and king; not of the Jews only, but all mankind. The Jews expected the Messiah would be their deliverer from civil bondage, and would raise them as a nation to great power, hence they rejected the meek and lowly Jesus, and put him to shame and death. They were disappointed and offended because his kingdom was not of this world, and promised no privileges to them in distinction from the Gentiles. The whole scriptures

abound with evidence that they were and are under a gross delusion, and the christian church is looking with deep interest for the time when the vail shall be taken from their eyes, when they shall look on him whom they have pierced and mourn, when they shall believe him as the long promised, and long expected Messiah.

#### BAPTISM

Is an ordinance or religious rite which was in use before our Savior's ministry commenced. John recognized it, and made it obligatory upon his disciples as a christian ordinance. In the due administration of this rite, the washing of water becomes the emblem of inward purification from sin and uncleanness; the subject of the right is introduced into a peculiar relation to Christ and his church.

Various interpretations have been put upon the phrase, "baptized for the dead." The most simple and most natural explanation is perhaps the most likely to be correct. We may be aided to interpret this by other passages of similar import. Paul in his epistle to the Romans speaks of some who are "buried with Christ in Baptism unto death, wherein also they are risen with him unto newness of life;" and again in his letter to Colossians he speaks of those who were "buried with Christ in baptism, and were risen with him through the faith of the operation of God who had raised him from the dead." From these expressions we may infer that the apostle regarded baptism as the symbol of a present resurrection from the death of trespasses and sin, to a life of holiness; also as a symbol of a participation in the future and final resurrection. But if there is no such thing as a resurrection from the dead, then the ordinance in this view is vain and useless; the substance of the argument is that if the dead rise not, the ordinance of baptism could have no authority, because Christ in whose name it was administered could not have risen, and it could be of no use, because upon the supposition that the dead rise not, those to whom the ordinance was administered would never live beyond the present life.

The phrase "baptize with fire" has been thought to denote the miraculous effusion of the Holy Spirit of which we have account in Acts, 2:34. On that occasion the descent of the Holy Ghost was not only attended with miraculous gifts, but with the visible emblem of fire, thus literally fulfilling the prophecy of John above cited. Others think that an allusion was intended on the one hand to the various divine internal operations and influences which should attend the dispensation of the gospel of Jesus Christ, and on the other to be fiery visitations which should come upon those who rejected it; upon the former for their purification, and upon the latter for their destruction.

Justify—justification—these terms involve one of the fundamental principles of the christian faith; they stand opposed to condemn and condemnation: in their evangelical use they denote that act of God's sovereign grace by which he accepts and receives those who believe in Christ as just and righteous. When God has pardoned a sinner, he treats him as righteous, or as if he had never sinned; this is called justification, and because there is no way of pardon known to us except believing on and trusting in the Lord Jesus Christ; it is called justification by faith for His sake; such persons are accounted just or righteous, and will not be punished for their sins.

Regeneration—this term occurs in no passage of the old Bible. In the New Testament it signifies being born again, as used by Matthew. The meaning of the word will depend on the punctuation of the passage, and will either refer to the new birth which the followers of Christ had undergone, or to the renovation or consummation of all things at his second advent, when there shall be new heavens and a new earth. The last is the most natural conclusion. By the washing of regeneration in Titus, is to be understood what is to be known by other words conveying precisely the same idea, and which are of frequent occurrence. Our Savior says to Nicodemus, "except a man be born again, he cannot see the kingdom of God." Christians are described as born of God; also they are represented as begotten of God, or by the word of God, and the same thing in substance is presented under the idea of a new creation, and a renewing of the mind—renewing of the Holy Ghost—a resurrection from the dead—a being quickened; regeneration then may be regarded as the communication of spiritual life to a soul previously dead in trespasses and sins by the almighty energy of the Holy Ghost, making use of the word truth as the instrument, in consequence of which divine operation the soul begins to comprehend spiritual in a new light; to believe them in a new manner, and to love them with affection not before felt, and to act henceforth with new motives.

The effects of regeneration cannot but be very perceptible in the humble and penitent; contrition for sin is produced in the ardent breathings, after the knowledge of God is imparted—after conformity to his holy will, and after communion with him through Jesus Christ, and after the kind and fraternal feelings which must spontaneously flow from the regenerated soul towards all men, and especially towards the household of faith, for to the brethren of Christ, the soul born of God cannot but entertain an affection of peculiar strength and tenderness, both because they belong to Christ, and because they possess and manifest something of the lovely image of Him that hath begotten them anew.

God says he will do this work for us, and in us. His gracious

words are, "a new heart also will I give you, and a new spirit will I put within you, and I will take away the strong heart out of your flesh, and I will give you a heart of flesh, and I will put my spirit within you and cause you to walk in my statutes, and ye shall keep my judgments, and do them." So true repentance is a special mercy from God, he gives it, and it comes from none other.

The seas shall waste,  
The skies in smoke decay;  
Rocks fall to dust,  
And mountains melt away.  
But fixed his word,  
His saving power remains,  
Thy realm forever lasts,  
Our own Messiah reigns.

"Heaven and earth shall pass away, but my words shall not pass away." The "passing away," he did not mean the globe; the curse that rests upon it is the political spiritual heavens which is now on the globe. So the church is to worship the Father in spirit and everlasting great glory and power, to reign in glory evermore; to be regenerated from the curse, and be placed where it had been in sin. God made oath to Moses that the whole earth should be full of his glory. All prophecy says it shall abide forever. God has been laboring for six thousand years in war to bring his everlasting kingdom of righteousness, and his word for it will never pass away. God never said he would annihilate the globe; it is falsifying God's word to so construe the term passing away. Certainly not when John says there shall be no more pain nor sorrow, nor crying, for the former things are passed away, and behold things are made anew.

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### CHAPTER VIII.

"And I saw heaven opened, and behold a white horse, and he that sat upon him was called faithful and true, and in righteousness he doth judge and make war." My dear christian believers, if any man that ever lived is entitled to be called Michael, "the Great Prince that standeth up for the children of the people," it is Washington, faithful to his God, and the friend of liberty, and the Father of his country; he stood world-wide for the children of freedom to worship one true living God.

From the word of God, our great nation is the man-child-nation, and the Michael on the white horse is George Washington. God made Judah his goodly horse in battle. Washington stood up a representative of power opposed to autocracy. "His eyes were as flames of fire"—the fierce countenance and watchfulness over the preservation of the nation, he shineth in his strength.—Now how true is the fulfillment of our great nation, it shineth as the sun in God's strength. "He was clothed with a vesture dipped in blood, and his name is called the word of God." God

places his name upon his children, and blesses them. A vesture dipped in blood; our nation shows the blood stained banner of past ages. Jesus scourged and dragged to Calvary, the death of Judas Iscariot, the cross, the ascent of Calvary, falling under the cross, and he will wash away the sins of the world at the second coming of the mighty redeeming Lamb.

“And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean, and on his heads were many crowns.” The number of States represented by the stars were twelve, then thirteen, but now since the infant is almost a hundred years old, crowned with many more States or stars, so is the fulfillment. These are armies of the political-spiritual heavens; they shall pass away. So they are clothed with the holy word of God, holding the reins of everlasting glory and power, and will come to the call of the trumpet, and establish His glory upon the throne of David evermore.

“And I saw an angel standing in the sun, and he cried with a loud voice, saying to all the fowls that fly in the winds of heaven, ‘come and gather yourselves together unto the supper of the great God, that ye may eat the flesh of kings.’”

This angel represents the genius of France, rejoicing over the downfall of monarchy, and consequently will be with America in the final struggle. A strong undercurrent of civil and religious liberty has frequently risen to the surface in the French nation, and under its power she will break her alliance with monarchy and join the standard of liberty against the despotisms of the world. She (France) was with America for liberty in the beginning; and she will be with her in the end. It tends to this consummation at the present time.

“God works in a mysterious way,  
His wonders to perform;  
He plants his footsteps in the sea,  
And rides upon the storm.”

The second woe is passed; that it is, it will be fulfilled at the fall of Turkey; Russia will put her under feet, and behold the third woe cometh quickly; Rome will fall after Turkey, then Rome gone down, look out for the invasion of the United States, and then follows swiftly the doom of monarchy, by the white horse, the United States of America, the second advent of Christ on this globe to reign eternally. “When ye, therefore, shall see the abomination of despotism spoken of by Daniel the prophet standing in the holy place,” let him that readeth understand. Be watchful, for after the fall of the thrones the unholy army will encamp about the city of Jerusalem.

“Now learn a parable of the fig tree, when his branches are yet tender, and putteth forth leaves, ye know that summer is nigh.” This man-child-nation represents the fulfillment of the parable

of the fig tree. It has grown up tender from its infancy to its present age, powerful with God; her laws are tender, allowing all to worship according to the dictates of their own conscience.— As we look yearly to the spring-time of the year for the putting forth of the buds, we must be watchful to times and seasons with governmental laws, the leaves of the national tree, as we must watch the dying buds of the old trees of monarchy.

Mount Zion is the throne of God and the Lamb. Daniel, Isaiah, and all the other prophets, make the world redeemed, to abide forever, and after the millennium is ended, and the judgment is past. John shows the state of the world in the full glory of celestial power. Who ever heard of Christ's returning from the earth after his second advent? and who has not read that the tabernacle of God shall be with men after the new Jerusalem descends, and that they shall reign with God and the Lamb forever. The truth is the regenerated globe is to be the battle monument of eternity, the seat of government of Jesus Christ, head over all things, the holy of holies. As the believers shall come from the dust where the curse had laid them, and shall wear the image of Jesus, and shall be adorned with all the glory which infinite skill can compass, or omnipotence create, so also shall their residence, freed from the curse, appear in all the splendor commensurate with its citizens and king, as the throne of the Son of Mary will shine with all the splendor of the Deity, as it will be the supreme expressions of all the matter that can be collected by Jehovah's limitless revenues and power; so this blood stained globe will shine in the blaze of God's robes of honor. It will be filled with delight; it will be an eternal honor to the captain of our salvation.

When the serpent's head is buried, when the curse shall fly from earth and hover forever over the lost in the night of their woe, we may have a shelter beneath Jasper skies and trees of life, beside the living streams of joy; then from our central home upon Jehovah's wing, oh, be it ours to visit every retreat of the angels, and know in person every creature of his life in every world, and pass eternity delightfully. This regeneration of the globe completes the victory foretold, is the kingdom come on earth as it is heaven. No tongue can proclaim, no pen can write the world wide worth of a nation redeemed.

To review the history of our great nation is but to trace the wonderful providence of God. Look at the infancy of our Republic, whether in national councils or foreign diplomacy.— There was a time when darkness shrouded the breath of heaven; not one gleam of light, nor a solitary star was seen struggling through the dim distance. Congress paused under the dreadful gloom, when it was agreed to submit their cause to the arbitra-

inent of heaven. A day of solemn fasting and prayer was improved instantly, the resolution passed with deep emotion; the council chamber was closed, grave senators retired in silence personally to engage in fervent prayer; holy ministers of God at the altar, and pious women with their robes pressed to their bosoms, lifted their streaming eyes to heaven, while Washington was on his knees, when a nation was born at once, preserved as an handful of corn scattered on the summit of the mountains.—A little one has become a thousand, a small one a strong nation. It is the Lord's doings, and marvelous in our eyes, for according to his promises the Lord has hastened it in his time.

Happy America! oh, children of the free, when will the great heart of the mighty people fully know God, and the salvation of his Son: then Gentiles and kings shall see the glory, and thou shalt be called by a new name, which the mouth of the Lord shall name; thou shalt be no more termed forsaken, neither shall thy land be called desolate, but Benlah, for the Lord delighteth in thee; then shall thy glory continue, for thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

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### CHAPTER IX.

“And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army; and the beast was taken, and with him the false prophet.” This false prophet is false, blood thirsty religion, false teaching from age to age. That wrought miracles before him with which he delivered them that received mark of the beast, and them that worshipped his image; these were cast alive into a lake of fire, burning with brimstone. This brimstone is called a fire and brimstone, but in other words it is powder and bullets, and all sorts of armor and wickedness, which shall be destroyed together, which is called the lake of fire. It will be well known and felt by the righteousness of the earth, and will destroy wickedness in that glorious day of the Lord.

“And I saw an angel, a great chain in his hand, and he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years, and set a great seal upon him.” Bear in mind the thousand years is the millennium.—Blessed and holy is he that hath past in the first resurrection—a political-spiritual resurrection; the great judgment day is when the thousand years should be fulfilled; this angel with the chain is the agency, the power of God; he will be bound down in the wilds of Asia, and when the millennium is ended, he must be loosed a little season, and shall go out to deceive the nations

which are in the four quarters of the earth, Gog and Magog to battle, the number of whom is as the sand of the sea. He thinks he has power to set up monarchy again, but he has come to his final end. Fire will come down from God out of heaven and devour him. Then old Satan, the beast and false prophet, shall be tormented day and night, forever and ever.

At the very time of the overthrow of monarchy in the field, a revolutionary war breaks out in the land of Magog, and in the isles of the sea. The friends of freedom at home, in Russia and Great Britain strike for liberty, and the work is done. So closes the great day of the Lord: now heavens of gladness ring through the earth, while emancipated millions join the general joy.

"And I heard as it were the voice of many waters, and as the voice of mighty thunderings, saying, 'Alleluia! for the Lord God omnipotent reigneth; henceforth nations shall learn wars no more.' " The hallowed hope of the christian church, and the song that made Judah's sacred mountains shake with expectant joy; the cloudless splendor from a new heaven will beam upon the inhabitants of a new earth, when the Messiah reigneth.

Let us be glad, and rejoice, and give honor to him, for the marriage of the Lamb is come, and the bride hath made herself ready; that is the earth will be married with righteousness and glory.

"O Zion, that bringeth good tidings, get the up into the high mountain. O Jerusalem, that bringeth good tidings, lift up thy voice with strength, lift it up, be not afraid. Say unto the cities of Judah, 'behold your God.' " Yes, the great and everlasting glory will descend from her, married with peace and holiness, redeemed of him the mighty God, head over all things.

"Praise ye the Lord! praise him in the highest; praise him in the seas; praise him men of Israel; praise ye the Lord, for he exalteh high his people, and reigneth for evermore."

"Our Father, who art in heaven, hallowed by thy name, thy kingdom come, thy will be done on earth, as it is done in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors, and lead us not into temptation, but deliver us from evil, for thine is the kingdom, and the power, and the glory, for ever, amen!"

"Praise ye the Lord!"

"Praise him above ye heavenly host,  
Praise Father, Son and Holy Ghost."

Three in one, set down in his throne in glory. The beautiful little prayer above covers the field of all prayers, and should be in the mouth of every one. Amen.

#### ADDENDA.

My dear readers, I am done. Without education, only prompted by the uncultivated talent God has given me, I have penned what I deem Truth. Let the educated critic but consult the author before passing judgment. What he has done, has been that God should have all the praise. May we all meet in the kingdom of God the Father, to shout the praise of Father, Son and Holy Ghost, is the sincere and heartfelt prayer of the author.

JOHN T. WILSON.





































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